

Poetry.

A HYMN. BY MARTIN FARGHAR TEPFER.

Almighty Father! hearken— Forgive, and help, and bless, Nor let thine anger darken...

a thrill of eager interest, whether that long procession had gone, a voice within them would reply, "It is gone far, far beyond the boundaries of the city..."

RULES FOR A HOLY LIFE. A Letter to the Right Hon. GEORGE, EARL OF BERKLEY, from MARY, COUNTESS OF WARWICK—Born November, 1624.

My Lord,—In obedience to your commands, I have undertaken that which I know I am very unfit to perform, viz., to give you some rules for holy living...

be trained up in the nurture and admonition of the Lord, and that they are seasoned in their young and tender years with the principles of piety and honour...

When you have thus spent the morning, I am not so rigid as to forbid you all recreations. So far from this, that I think them very necessary for diversion...

LETTERS FROM NEW ZEALAND. (From the Banner of the Cross.)

Having been favoured with the perusal of the following letters, we have asked and obtained permission from the friend who received them, to publish portions of them...

man (as I believe) could have been selected; so many and so large are the gifts, physical, intellectual and moral, which God has given him. Then the Church in this land stands in a position most favourable for her purity...

The great deficiency, and in that which we have most need of help, is in the matter of our internal discipline, for in this point England furnishes no good precedent, the Church being, by the misfortune of her position, greatly crippled in this respect...

I turn to my second object in addressing you. I refer now to a topic on which your book shews you to feel a strong concern. Indeed were it not for the sinister interests which touch upon it, one might have hoped that all men, at least all christian men would be of one mind respecting it...

ship together on board. We were strangers to each other before, and our hearts were aching with remembrances of the past, but those blessed loving words of our mother, drew us together as children of one family...

There can be no doubt that the hatred to the English liturgy was very strong in the minds of the Scots, in consequence of the attempt of Charles I. to impose the book of 1637. During the period of the King's residence with the Scots army at Newcastle, Henderson, the ablest divine among the Presbyterians of that day, held many conversations with his Majesty...

thing we have. Once more, it was to be with as little of show and parade as possible, "that there be no gathering when I come;" that is, that persons might not be influenced in their giving by the character or station of him who asked the alms, but that they might give of their own free will, and then from a conscientious sense of duty, and as a spiritual privilege...

QUICK AND HARD WITS. (From the Englishman's Magazine.)

This know, not only by reading of books in my study, but also by experience of life abroad in the world, that those which are commonly the wisest, the best learned, and best men also, when they were old, were never commonly the quickest of wit when they were young...

OUR CHURCH. (From the Englishman's Magazine.)

The way of worship in the Church presents, in regular and pleasing succession for instruction and admonition, the facts upon which Christianity is built, the truth which it reveals, the duties which it inculcates, the examples which it furnishes, the rewards which it offers, and the punishments which it denounces...

ANECDOTE OF CHARLES I. (From the Englishman's Magazine.)

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ALMSGIVING. (From the Book of Anecdotes.)

The late excellent Mr. Justice Parke is said from the very commencement of his professional career, to have set apart a tenth of his income to purposes of charity. The good he thus enabled to effect is known perhaps to none, for, though his "light did indeed shine before men," his chief pleasure consisted in relieving those unobtrusive wants to which the sympathy of professedly charitable persons is often denied...

THE APOSTOLIC COMMISSION. (From Fallon's Apostolic Church.)

The Apostolic commission was twofold; namely, an extraordinary and an ordinary commission; the former being suited to the exigencies of the Church in her infancy, and the latter being necessary for her well being to the end of the world. The former part of the Apostolic commission, it will be acknowledged, has long since ceased; but the latter cannot cease, so long as the Christian Church exists; as is evident from the commission given to the apostles by their Master, and the promise annexed to a faithful discharge of their respective duties (Matt. xviii. 20, 20). Now, since this promise of the Saviour was to be with them always, even to the end of the world, they must have successors of some kind, to whom the promise holds good; consequently, whatever order may claim the concurrent testimony of the earliest writers in the Christian Church, that those successors were what we now call bishops.

ADVANTAGES OF A RESIDENT CLERGY. (From the Quarterly Review.)

It is, indeed, generally acknowledged that nothing has more effect in forming and sustaining the character of an English yeoman than the intercourse which takes place between a country gentleman and the peasantry by which he is surrounded. This is a species of influence for which the public is in an eminent degree, indebted to ecclesiastics. The established

SOPHON, THE TYPE OF CHRISTIAN BENEVOLENCE.

(From "The King's Messengers," an Allegory, by the Rev. W. Adams, M.A.)

The story of the fourth brother I cannot tell, for little is known of his history. He did not resemble either Phylargy or Megacles, for he neither toiled and laboured for the spirit of the gold mine, nor built for himself a tower of fame; and yet he was also unlike Euprepes, for no herald attended him on his walks, and there was no array of Messengers to be seen continually at his door. Much of his time was passed in seclusion. His occupations were unknown; and he sojourned in the city of Metecia as one who scarcely belonged to it. Those who watched with the greatest interest the different pursuits of the three elder brothers, were gradually led to forget the very existence of Sophon. There was no great event to mark it or force it upon their attention. At one time, indeed, he did excite a momentary sensation. He left the quarter of the city inhabited by the wealthy merchants, and made choice of a more lowly mansion, surrounded by the dwellings of the poor. His motives even for this change were never discovered. Some ascribed it to avarice, some to want. But it soon ceased to be a topic of conversation; and he was consigned to greater obscurity than before.

To the few friends who continued to visit him in his retirement, he was always kind and hospitable; but there was a mystery about his way of life which they were unable to penetrate. As time went on, he seemed to grow poorer. Some secret drain appeared to exhaust his wealth. No sign of luxury was seen in his abode; his dress was changed for one of less costly materials; and his diet was of the simplest kind. All this was of itself strange, but there was something yet more unaccountable in the effect it had upon Sophon himself. Every day his step grew lighter, and his countenance more full of joy. The look of depression and anxiety which, during the days of his abundance he had at times worn, was now never seen upon his brow. One would have imagined that it was not his wealth, but some heavy burden that had been taken away from him,—he became so light and cheerful under its removal. When questioned as to the cause of this, he would sometimes answer by a smile, sometimes by a tear; and there were those who said, that though the smile of Sophon never failed to make the heart rejoice, his tear was yet more full of gladness than his smile.

The young merchant was really poor. The cause of his poverty, like the rest of his history, was buried in obscurity; but, whatever became of his money, it did not, like that of Euprepes, keep returning to him again. The praise of men never gilded his deeds of self-sacrifice, neither did earthly glory shed its brightness upon his path. And yet, after all, his lowly dwelling was not without its beautiful legend. There were some who could tell how, in the dim twilight, or in the still hour of night, they had seen the train of Royal Messengers moving stealthily from his door. They were not arranged in ranks, like those sent by Euprepes. Every individual walked alone. And yet it was clear that all formed part of the same long procession, for each had his left hand tucked closely in his garments, while with the right he pointed to the east to mark the direction of his journey. Slowly and silently, one by one, they moved onward through the least frequented streets of the city. Not a footfall was heard as they passed along. At length they reached the eastern gate. It was closed against them, but like a long line of shadows, the procession still continued in its unswerving course, and passing straight through the opposing barrier, were lost in the darkness beyond.

These things were not, indeed, reported publicly in the city. Few of the wealthy merchants had heard them at all, and fewer still believed them. Those who witnessed them felt their voices hushed by the solemnity of the scene. Its silence seemed, as it were, to rest upon them; and they could only whisper of it from ear to ear, or meditate upon it quietly in their own homes. And when they asked themselves with

2nd. When you have thus in the morning, brought your heart into a serious frame, my second advice is that you leave your bed, and as soon as you are ready, retire to your closet, and let none of the business of the world be despatched, though the Devil be never so busy to persuade you to it, but say to all your worldly employments, "stay here while I go yonder and worship, and I will come again to you." When you have shut the door, and have shut out outward company, then have a care to shut out distracting thoughts, which will be very busy to steal away your heart. I would advise you to begin your private devotions by reading the Word of God, the Holy Scriptures; for David says: "Wherewithal shall a young man cleanse his way, but by taking heed thereto, according to thy word." Certainly these oracles of God are a most excellent means for the amendment of our life, and, therefore, I would have you begin every morning with reading some portion of it; remembering it is that word by which we must live for evermore. When you have done this, I would not advise you presently to cast yourself on your knees, but, namely, to speak to that God, before are going about, and Cherubim cover their faces in whom the Angels and Cherubim cover their faces in token of reverence, as not being able or worthy to behold so much glory; and Abraham, the father of the faithful, presented himself before God with so much humility, as to call himself "dust and ashes!"

I proceed to state the special cause of my venturing to trouble you now, to add to labours which doubtless are onerous enough already. Indeed I should not have thought myself justified in addressing you upon any ordinary matter. But the truth is, that in this early stage of our colonial polity, we are called to the consideration of questions of great and abiding importance, in respect of which your experience in the United States may be of extreme value to us.

The first point relates to our Church, our common Church, which notwithstanding present discouragements, promises (I think) to be, by God's blessing, eminently effective for good in all our colonies, and powerful in binding together the scattered communities of our English stock throughout the world. To us in New Zealand it is a cause for especial thankfulness that our Church has been carried in all its completeness into this new field of action. We possess an advantage which the Reformed Episcopal Church in America was denied for more than 150 years. And we have a further blessing in our Bishop. Out of the whole body of the Clergy of England, no fitter

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REVEREND AND DEAR SIR:

I have long purposed to write to you, though I am not the advantage of personal acquaintance, and have known to you only by report. I felt sure that the memory of your old friend and my reverend father-in-law, the Rev. W. Parker of St. Ethelburga's, would insure for my letter a ready welcome. For some time I intended to write by the Auckland, a pretty barque which has visited our harbours lately. She was built in New England and named after this place; and so connects you with us in a very pleasing manner. You will easily conceive the interest with which we witness the arrival of a messenger from the oldest and greatest of the colonies of England, opening to us the means of permanent communication with you. Thus the eldest daughter of Britain is ministering, in a most sisterly fashion, to the needs of her youngest babes. The time of the Auckland's return is, however, still uncertain, and I have therefore availed myself of another mode of transmitting a letter to you.

Let me begin by thanking you heartily for the kind spirit which has manifested itself towards me (in too favourable a manner) in the preface to your "History of a Prayer-book;" and very especially to let me thank you for that book itself, as well for myself as for others also in this land, who have derived from it not merely enjoyment but moral benefit.

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